

RUMIYAH^{EN}

Jumada al-Ula 1438

ISSUE 6

O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiya (Rome). – Abu Hamzah al-Muhajir

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PRESENTED BY ALHAYAT



ALHAYAT

RABI' AL-AWWAL 1438 ربيع الأول ١٤٣٨

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE



TANK HUNTERS

صيادو الدروع

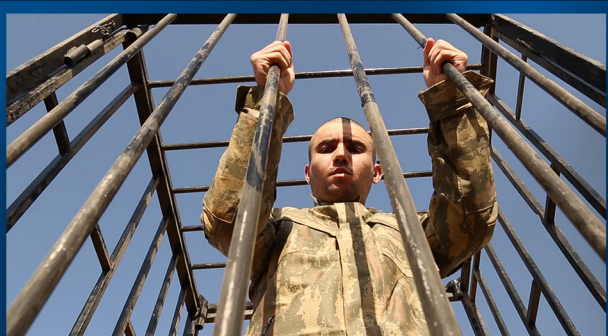


NINAWA WILAYAH



THE SHIELD OF THE CROSS

درع الصليب



HALAB WILAYAH



MY FATHER TOLD ME

حدثني أبي



RAQQAH WILAYAH



The Harvest of Battles in Mosul after 3 Months

17 Muharram – 17 Rabi' al-Akhir

MORE THAN
6500
KILLED

& THOUSANDS WOUNDED

DESTROYED



38
Abrams



30
T-72 Tanks



603
Humvees



83
BMPs



386
Misc.

Seized & Disabled **216** Various
Vehicles

Including 22 Abrams Tanks

Istishhadi
Operations

273

They Say, "WE FEAR THAT A CALAMITY MAY STRIKE US"





The green buses that transported the Sahwat out of Halab

As the leaders of the Sahwah factions were heading to Astana, the capital of Kazakhstan, to meet with the representatives of the Nusayri regime in order to strengthen the ceasefire between them and the Nusayri army, under Russian Crusader patronage, their murtadd fighters were continuing their attacks on the city of Bab with the support and backing of the Russian Crusaders, allies of the Sahwat's main taghut, Erdogan.

But the sad state of the murtadd Sahwat doesn't end there, as anyone who followed the statements of their leaders in recent days would have found them speaking about the Russians as if they were speaking about friends, not about Crusader Russia – the ally of the regime – which killed thousands of helpless people, destroyed cities and villages, and aided the Nusayri army in retaking the city of Halab and expelling them from it. But today, among them is he who calls them a “peacemaker,” hoping to ally with them to fight the Islamic State. This friendship between the murtadd Sahwat of Sham (and behind them, their taghut, Erdogan) and the Russian Crusaders comes after years of the murtaddin allying with America, which has killed countless Muslims, aided the tawaghit against them, and protected the Jewish state occupying the lands of the Muslims. But when they lost hope in America, it

wasn't difficult for them to replace it with Russia. In fact, there's nothing to even prevent them from befriending the Jewish state itself over the course of a few days as long as wala and bara remains utterly broken within them. So there's nothing easier for them than allying with the Jews, the Christians, and the mushrikin and taking charge of their efforts against the believers from Ahlus-Sunnah, either due to their fear of the mushrikin or their desire to obtain some benefits which they hope to acquire from them.

The murtadd Sahwat of Sham justify their new bond with the Russian Crusaders – as well as the possibility of them coming under their banner and the banner of the Nusayri regime directed to fight the Islamic State – with the claim that it's for the sake of weakening Iranian influence in Sham and to push the Nusayri regime to have no need for the Rafidi militias, as the Sahwat would take their place in fighting the “terrorist” groups, by which they're referring primarily to the Islamic State.

They are thereby repeating exactly what their brothers – the Sahwat of Iraq – used to say years ago in order to justify joining under America's banner. They claimed that they wanted to be an alternative to the Rafidi militias, which American forces depended on in their war against the mujahidin, and that their



The Astana conference

standing alongside America – whom they had fought for years – in order to confront their common enemy, the Islamic State, would push America to fulfill its promise of handing the rule of the land over to them after they withdraw from Iraq, which would occur as soon as they'd eliminated the Islamic State. And of course, America didn't fulfill any of its promises, and their fate was that they were wiped out at the hands of the Rafidi militias, which donned the uniforms of the police and the military after the Sahwat had spared them the hardship of having to fight the Islamic State and left them to take Iraq as easy ghanimah. But Allah was kind to the Muslims and the Islamic State returned in a number of years, afflicting the Rafidah and their brothers – the Sahwat – with the worst of torment, and rescuing – by Allah's grace – the lands and the people under their control.

And indeed, Allah ﷻ has clarified the condition of these claimants to iman, for in every era and every land they hasten to ally with the kuffar due to their fear of being harmed by them and out of their desire to benefit from them. They thereby apostatize from the religion of Allah ﷻ in multitudes, so Allah ﷻ replaces them with His pure slaves, those who take Allah, His Messenger, and the believers as allies, and who are the party of Allah ﷻ, the only ones for whom He decreed victory, conquest, and consolidation, as He ﷻ said, "O you who have believed, do not take

the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people. So you see those in whose hearts is disease hastening into [association with] them, saying, 'We fear that a calamity may strike us.' But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful. And those who believe will say, 'Are these the ones who swore by Allah their strongest oaths that indeed they were with you?' Their deeds have become worthless, and they have become losers. O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing. Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah, they will be the ones who prevail" (Al-Maidah 51-56).

Indeed The Believers Are Brothers

Allah's Messenger ﷺ said, "The Muslim is the brother of the Muslim. He does not wrong him, betray him, or scorn him. Taqwa is here," and he pointed to his chest three times. "It is evil enough for a person to scorn his Muslim brother. The whole Muslim is haram for another Muslim: his blood, wealth, and honor" (Reported by Muslim from Abu Hurayrah).

The Rights of Muslims over Each Other

He Is
Visited
When Sick

His Funeral
Is Followed

He Is Not
Wronged

He Is Not
Surrendered

He Is Not
Betrayed

He Is Not
Scorned

He Is
Supported

He Is Not
Shunned More
than Three
Days

He Is
Greeted
with Salam

His
Invitation Is
Answered

He Is
Advised
Sincerely

Mercy Is
Sought When
He Sneezes

Allah's Messenger ﷺ said, "Support your brother, whether he is a wrongdoer or wronged." A man said, "O Messenger of Allah, I will support him when he is wronged, but how should I support him when he is doing wrong?" He said, "Prevent him from wrongdoing, for indeed that is supporting him" (Reported by al-Bukhari from Anas).

Allah's Messenger ﷺ said, "Do not hate each other, do not envy each other, and do not turn away from each other. Be slaves of Allah in brotherhood. It is not allowed for a Muslim to shun his brother for more than three days" (Reported by al-Bukhari and Muslim from Anas).

Allah's Messenger ﷺ said, "The rights of a Muslim over a Muslim are six: When you meet him, you greet him with salam; when he invites you, you answer; when he seeks your advice, you advise him; when he sneezes and praises Allah, you ask mercy for him; when he is ill, you visit him; and when he dies, you follow his procession" (Reported by Muslim from Abu Hurayrah).

A full-page background image showing a soldier in camouflage gear lying on their back on a dusty, rocky ground. The soldier's face is visible, and there are blood splatters on their forehead and around their head. The soldier's hands are near their face. In the background, there is more debris, including a water bottle, a helmet, and other equipment. The overall scene is one of a battlefield aftermath. A large, semi-transparent red rectangle covers the top half of the image, containing the title text.

And Do Not Weaken in Pursuing the Enemy

The mushrikin of the People of the Book and their apostate agents and allies will not cease to spread lies about the heavily inflated number of Islamic State soldiers whom they claim to have killed in battles or in airstrikes. Their goal in that regards is to fill the mujahidin with despair by terrifying them with the threat of a large number of losses in their ranks if they continue in their fight and jihad against the mushrikin and their insistence on removing shirk and establishing the religion.

This is the habit of the kuffar in every era, and that is because they measure all affairs based on material, dunya-oriented results, which is all that they know. This is just the same as what was previously done by one of their leaders following the Battle of Uhud, when he boasted about killing the companions of Allah's Messenger ﷺ, seeking therewith to fill the remaining Muslims with sorrow. But they replied to him saying that they were not equal, for those killed from among the Muslims were in Jannah, and those killed from among the mushrikin were in Hellfire.

And Allah's ﷻ command has come to His muwahhid slaves in every era that their wounds must not stop them from increasing their pursuit of the mushrikin and their endeavor to fight them, kill them, and seize their land and wealth, as in His ﷻ statement, "And

do not weaken in pursuing the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise" (An-Nisa 104). So war is not only conquest and ghanimah. Rather, it includes wounds, pain, weariness, fatigue, the exhaustion of men and equipment, and the depletion of wealth and resources.

But with everything they sacrifice for the cause of Allah, the muwahhidin hope to attain nearness to Him ﷻ, and to draw more of the victory which He grants to His slaves when He sees the truthfulness of their jihad. And even as they seek victory against their enemies, they know with certainty that there is even greater reward for them if they are defeated in war after having purified their intentions and exerted their efforts, as the Prophet ﷺ said, "No fighter or detachment carries out a raid, takes ghanimah, and returns safely except that they have received two thirds of their rewards, and no fighter or detachment fails to acquire ghanimah and is afflicted except that their rewards will be given in full" (Reported by Muslim). So after every defeat, they make more sacrifices for the sake of pleasing the Lord of the heavens and the earth, until the religion becomes entirely for Allah or they perish in the process, just as their Lord ﷻ described them in

The mujahidin continue to pursue and punish the kuffar





A dead murtadd killed while fighting for the Nusayri regime

His statement, “Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward” (Al ‘Imran 172).

Alternatively, we find the patrons of the taghut having no hope for any of that. So what they expend in their battles becomes nothing other than a source of regret for them, and with every defeat they suffer at the hands of the muwahhidin, their spirit is even more broken, and with every loss they suffer in wealth and in personnel, their drive to continue fighting is further weakened, until eventually they are broken and suffer a turn for the worst. For this reason, Allah ﷻ commanded His slaves not to hold back from them and reminded them of the effect that defeat has on them, and that their final outcome will be nothing other than Allah destroying them.

And we have seen this being confirmed many times throughout the history of this blessed jihad, which has not stopped since Allah’s Messenger ﷺ and his noble companions commenced it. Makkah and the Arabian Peninsula yielded to the Muslims in a number of years, and they eliminated Khosrau’s empire after engaging the Persian pagans in long battles, during the course of which the Muslims suffered what they did of injuries, until eventually Allah brought down Khosrau’s throne. They then dealt with the Roman state, which the Muslims continued to attack for several centuries, until Allah permitted that it be elimi-

nated and that its traces be wiped out. Then, there was what the Muslims did with many of the tawaghit and the nations of kufr, which the Muslims did not tire of fighting against, until Allah eventually permitted their defeat and there remained for the Muslims their religion and their lands.

And likewise is what we see today in these current rounds of the mujahidin’s war with all the nations of shirk and kufr – at the head of which are the Crusader nations of the West – specifically over the past two decades, for the banner was clear, and the goal was sincere. Thus, the affair of the muwahhidin continued – by Allah’s grace – to rise and to flourish. Allah increased them in numbers, weapons, and wealth, granted them consolidation on His earth, and supported them in establishing His religion and reviving the jama’ah of the Muslims, which is led today by Amir-ul-Muminin Abu Bakr al-Baghdadi ﷺ. The affair of the mushrikin, meanwhile, continues to decline and deteriorate, and this is through Allah ﷻ keeping the mujahidin steadfast in waging jihad against them, and through His defeat of the kuffar and murtaddin, until Allah eventually breaks them just as He broke those before them. “That is because Allah is the protector of those who have believed and because the disbelievers have no protector” (Muhammad 11).



EFFECTS OF ATTACKS BY MUJAHIDIN ON THE **ECONOMY** OF THE **MUSHRIKIN**

Clearing the Destruction
Property and Merchandise
Closing Cities & Roads

Direct Losses

Destruction of Facilities
Ambulance Costs
Closing Businesses

Medium-Term Losses



- Lowered Stock Prices
- Losses in the Tourism Industry
- Losses in the Insurance Industry
- Rise in Internal Security Costs
- Draining Capital

Long-Term Losses



- Troop Salaries & Compensation
- Weapons, Ammunition, & Gear
- High Unemployment Rates
- Facilities Oversight Costs
- Further Destabilization

SHEDDING LIGHT

ON THE BLESSED OPERATION IN ISTANBUL

With every act of the mujahidin that harms the mushrikin, the people of kufr and deviance come out with their tongues and pens to alter the details and flip the truth. Their aim is to defame and vilify the muwahhidin, showing them as corrupt sinners who care nothing for the sanctity of life or religion. They weep deceitful tears over a religion in which they have disbelieved and over blood, the likes of which they have shed many times more. Such was the case following the latest attack in Istanbul, in which Islamic State soldiers targeted the mushrikin during one of their parties, celebrating the European “New Year.” As a result, they filled the world with noisy claims that the muwahhidin had spilled inviolable blood and killed those who should be protected. We will shed some light on various aspects of the situation, so that it will be clear for the Muslims and that the criminals will be exposed.

We must not submit to the media of the tawaghit concerning what they release of names of the dead and wounded. The evidence, both old and new, is sufficient to establish their deceit in misleading people in this regard. This is like what the tawaghit of Jordan did after the blessed operations in the hotels of ‘Amman, where Crusader gatherings of CIA agents and murtaddin of the Iraqi Sahwat were targeted. The tawaghit of Jordan hid this truth and claimed that the “victims” were only a group of people celebrating a wedding at the hotel – those who could have been collaterally hit by the explosive storm of the istishhadi belts while they targeted the Crusaders and murtaddin.

Fitnah Is More Severe than Killing

Allah ﷻ said, “They ask you about the sacred month, about fighting therein. Say, ‘Fighting therein is a great sin, but averting [people] from the cause of Allah, disbelieving in Him and (denying the sanctity of) al-Masjid al-Haram, and expelling its people therefrom are greater sins according to Allah. And

fitnah is greater than killing” (Al-Baqarah 217). Ibn Kathir رحمه الله commented on the reason this ayah was revealed, saying, “Ibn Mas’ud said that Allah’s Messenger ﷺ dispatched a raiding party of seven men led by ‘Abdullah Ibn Jahsh al-Asadi... Ibn Jahsh went into a patch of palms and found there al-Hakam Ibn Kaysan, al-Mughirah Ibn ‘Uthman, ‘Amr Ibn al-Hadrami, and ‘Abdullah Ibnul-Mughirah. Ibnul-Mughirah escaped, but al-Hakam Ibn Kaysan and al-Mughirah were captured, while ‘Amr was killed by Waqid Ibn ‘Abdillah. They seized the first ghanimah taken by the Prophet’s ﷺ companions... So the mushrikin made a deceptive allegation, saying, ‘Muhammad claims to be obedient to Allah, but he is the first to shed blood in the sacred month, as he killed our people during Rajab.’ The Muslims responded, saying, ‘We killed them during Jumada,’ and it is said that it was at the very onset of Rajab, meaning the last night of Jumada, and the Muslims sheathed their swords when the month of Rajab started. So Allah rebuked the people of Makkah, revealing, “They ask you about the sacred month, about fighting



therein. Say, ‘Fighting therein is a great sin,’ meaning it is not allowed to fight therein, but what you – O mushrikin – have done is a greater sin than fighting in the sacred month, as you have disbelieved in Allah and averted Muhammad ﷺ and his companions from His cause. And expelling the people of al-Masjid al-Haram from it – as they expelled Muhammad ﷺ – is a greater sin than killing, according to Allah.”

It is reported that Allah ﷻ has written for ‘Abdullah Ibn Jahsh and his companions the reward of the mujahid muhajirin for what they did. Ibn Ishaq said, “When it was clear to ‘Abdullah Ibn Jahsh and his companions the good that they did, as revealed in the Quran, they were hopeful of being rewarded. They said, ‘O Messenger of Allah! Should we hope to receive, for a raid we waged, the reward of mujahid muhajirin?’ So Allah ﷻ revealed, ‘Indeed, those who believed and those who emigrated and fought in the cause of Allah – those can expect the mercy of Allah. And Allah is Forgiving and Merciful’ (Al-Baqarah 218), greatly raising their hopes thereof” (As-Sirah).

The Truth of the Tawaghits and Their Allies’ “Respect” for Blood and Sanctity

Perhaps one who hears how the mushrikin slandered Allah’s Messenger ﷺ and his companions, due to their supposed fighting during the sacred months, might assume that the mushrikin were truthful in their honoring these months, in which Allah forbade them from fighting. However, the truth is not so. Their stance on this ruling was closer to mockery than esteem. Whenever they found it difficult to cease fighting for three consecutive months, they resorted to something much greater in sin than fighting: they would change Allah’s ruling and legislate over His religion, invoking what is known as the “nasi” (the postponing of a month). That was in order to permit fighting in one of the sacred months, in which Allah forbade fighting, and then to substitute that by forbidding combat during a month in which fighting

is permissible. So they permitted what Allah forbade and forbade what Allah permitted. They would even boast to one another about doing this wicked deed, as their poet said,

“Were we not those who delayed for Ma’add months that were halal, making them haram?”

Allah ﷻ said, “Indeed, the postponing [of the sacred months] is an increase in disbelief by which those who have disbelieved are led further astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah, so they make lawful what Allah has made unlawful. The evil of their deeds is made pleasing to them, and Allah does not guide the disbelieving people” (At-Tawbah 37). Ibn Kathir رحمه الله said, “[In Jahiliyyah], a man from Bani Kinanah would come each year in the season (of Hajj), riding a donkey. He would say, ‘O people! I am not at fault nor questioned, and there is no response to what I say! We have forbidden Muharram and have postponed Safar.’ He would then come the next year and say instead, ‘We have forbidden Safar and have postponed Muharram,’ which is His saying, ‘to correspond to the number made unlawful by Allah,’ meaning the four months, ‘so they make lawful what Allah has made unlawful,’ by postponing this sacred month.”

Thus, the mushrikin do not honor the rites of Allah, nor His prohibitions, but only play with the religion of Allah and ridicule it, legislating into the religion that which Allah never permitted, and thereby they disbelieve in the whole religion. Then, they try to find ways to slander the Muslims and their religion,

The scene at the Reina nightclub following the blessed operation





The murtadd Turkish interior minister, Süleyman Soylu, failed to prevent just terror

finding fault with the most minor of suspicions, and claiming that they themselves are upon the straight path, despite their disbelief in Allah ﷻ and their ascribing partners to Him.

Such do we find today in the actions of the tawaghit and their slaves, the evil scholars who replace the Shari'ah of Allah, who find fault with the mujahidin fighting against the murtaddin and targeting temples of the mushrikin and places in which their festivals of shirk are celebrated. They misguide the people, telling them that the mujahidin are killing Muslims and others who have covenants of security, that they target masjid, and that they make takfir of sinful Muslims, just like the Khawarij before.

But the tawaghit forget that their crimes of disbelieving in Allah and contending with Him in legislation, rule, and worship are absolutely the greatest of all crimes – which include the intentional killing of Muslims and those who have covenants of security, and which they know, with certainty, that the mujahidin are innocent of.

Their slaves, the evil scholars and media hirelings, forget that the claims of their masters of honoring Muslim blood and being keen to protect it are utter lies, which are exposed by their prisons and jails, in which Muslims are faced with wicked torture, as well as by the massacres their warplanes commit against the Muslims in the lands of the Islamic State and elsewhere, and by the support they offer to anyone who washes his hands with the blood of Muslims, including the Crusaders, the Jews, the Rafidah, the Hindus, the Buddhists, and others.

Unintentional Killing of Some Muslims Is Not “Deeming Their Blood Halal”

The lie that mujahidin target Muslims and deem their blood halal is one of the oldest lies, which the people of tawhid have refuted time and again, clarifying their honoring of inviolable blood, yet also warning Muslims from mixing with mushrikin, and especially in places where the mushrikin will likely be attacked – like in their military and security positions, their government buildings, and their places of worship and celebration. So those who disobey Allah's command to separate themselves from the mushrikin and to make hijrah from their lands, and instead intentionally mix with them, in such a way that the mujahid is unable to distinguish between the Muslim and the mushrik, then such people have brought harm upon themselves and the protection of the mujahidin is exempt from them – and Allah will resurrect them according to their intentions.

If it is allowed for the mujahidin to target the mushrikin, even if the latter are using Muslims as human shields against their wills, then how about someone who intentionally chooses to mix with the mushrikin in the places of their debauchery, during one of their days of celebration, to join in on the festivities, and mimic them in what they do and how they do it? Yet he condemns the mujahidin when some harm afflicts him based on an attack, which Allah has allowed for the Muslims and upon which He incited them, meaning the direct killing and harming of the belligerent mushrikin!

And in that light, the mujahidin targeted the night club in Istanbul, aiming their attack at the mushrikin, after they had exerted every effort of surveillance, inspection, planning, and execution. It is then irrelevant if someone who might have been considered a Muslim – though certainly sinful and immoral – were killed or injured during the attack.

Restaurant or Nightclub?

The tawaghit and their slaves felt embarrassed of spreading the news and telling the story of their citizens being killed in a place of shirki celebration, as a “nightclub” is known even by the common people to be a place of sin and immorality, and that its model clientele are kafir men and women and other immoral men and women. As it follows, they found it too difficult to portray those who were killed therein as righteous awliya of Allah or shuhada who are near to Allah – as they have become accustomed to depicting every person killed by the mujahidin. So they came with the game of changing names, which they often use to play with the rules of the Shari’ah. They began calling that place of sin and immorality a “restaurant,” in order to delude people into thinking that the mujahidin attacked those therein while they were doing something allowed for them by Allah, of eating and drinking, in a place permitted for them by Allah: a restaurant.

The reality is that naming the place, in which the

blessed Istanbul attack occurred, a restaurant or a nightclub changes nothing of its ruling, as it was a place in which the mushrikin gathered to celebrate their committing of shirk with Allah. In such a place, it is allowed to target them and attempt killing and wounding them, aside from it being a place of sin and immorality, which Muslims are not allowed to enter. This is just as the soldiers of the Islamic State today, in the east and the west, find no fault with targeting the Rafidi and Isma’ili mushrikin inside their temples, even though they call them “masajid.” That is due to them actually being places of worship for other than Allah, so Muslims must avoid attending such places, staying in them, or even passing through them – let alone performing acts of worship therein, even if doing so was for Allah alone. There is a clear prohibition for Muslims against worshiping Allah in a way that is like the worship of others, like facing fire while praying to avoid being like the Majus in their prayer, or praying at the exact moment of sunrise or sunset to avoid being like the Sabian mushrikin in their times of prayer, or slaughtering animals for Allah in places where the mushrikin sacrifice to their idols.

Even if those who are considered Muslims were killed during the attacks on such temples – collaterally, not intentionally – due to being in their vicinity, such does not restrict targeting those temples of shirk. But rather, Muslims must avoid those places, and even especially after the mujahidin have issued their warnings. So how then about one who is present

The murtadd “scholar,” Salman al-‘Awdah, denounced the blessed attack



in a place of sin and immorality, amid a gathering of mushrikin, on a day of celebrating their kufr?!

The Ruling of Those Who Celebrate Mushrik Festivities

Ibn Taymiyyah رحمہ اللہ was asked about a Muslim who prepares food like the Christians do for New Year's, or other times like the Feast of the Baptism, Christmas, Lentil Thursday ("Holy Thursday"), or the Sabbath of Light ("Holy Saturday"), and about one who sells something to them for their celebrations – is it permissible for Muslims to do so or not?

He answered, saying, "All praise is due to Allah. Regarding their celebrations, it is not permissible for Muslims to resemble them in anything: not in their food, their clothing, their bathing, their lighting of candles, the abandoning of one's work or worship, or otherwise. It not permissible to prepare a meal or give gifts, nor to sell that which assists them in doing any of that, nor to allow children or others to play games specific to these celebrations, nor to dress up [for them]. Overall, Muslims must not give special consideration to [kafir] celebrations at all. Rather, those days of festivity should be – to the Muslims – just like any other day."

"A Muslim's intentionally giving consideration to one of these days [by doing something special without actually intending to celebrate the occasion itself] was disliked by groups of the Salaf and the Khalaf. As for his specifically doing anything of what was mentioned above [in celebration of the occasion], then there is no dispute about it amongst the scholars. Rather, some scholars considered that whoever does such things has committed kufr, since doing so involves holding the religious activities of kufr with esteem. Others have said that whoever slaughters a ram on a day of their celebrations, it is as if he slaughtered a pig."

"Abdullah Ibn 'Amr Ibn al-'As said, 'Whoever lives in the lands of the non-Arabs, celebrates their New Year's and festivals, and resembles them until he dies upon such, he will be resurrected with them on the Day of Resurrection.' More than one of the Salaf said about Allah's saying, 'Those who do not bear witness to falsehood' (Al-Furqan 72), that it refers to the celebrations of the kuffar. If such is the case of merely witnessing them, then what about participating in them by doing that which is specific to them?"

"It was reported from the Prophet ﷺ that he said, 'Whoever resembles a people, then he is from them,'

(Reported by Ahmad from Ibn 'Umar) and in another wording, 'He is not from us, the one who resembles other than us,' (Reported by at-Tirmidhi from 'Abdullah Ibn 'Amr Ibn al-'As) and it is a 'jayyid' hadith."

"So if this is said of resembling them, even if only in customs, then what about resembling them in something more obvious than that? The majority of imams disliked – whether to the point of tahrīm or just that of a lesser degree – eating what was slaughtered for their celebrations or their religious offerings, as they grouped that with what is dedicated to other than Allah or what is sacrificed on an altar. Likewise, they forbade supporting them in their celebrations by giving them gifts or selling things to them [for that occasion]. They said that it is not permissible for the Muslims to sell the Christians anything that benefits their celebration: not meat, not blood, not a garment, not giving them a ride, and not supporting them in anything of their religion. That is because doing so is to give esteem to their shirk and to help them commit kufr. The authorities should forbid the Muslims from doing this, as Allah ﷻ said, 'Assist one another upon duty and piety, and do not assist one another upon sin and transgression' (Al-Maidah 2)."

"Furthermore, just as it is not allowed for the Muslim to help them drink wine, whether by pressing grapes for them or otherwise, then what about helping them uphold their rites of kufr? And if he himself is not allowed to help them do that – then what if he himself is the one doing it?! And Allah knows best" (Majmu' al-Fatawa).

The Istanbul Attack Was a Blessed Operation

The attack in Istanbul targeted the mushrikin in a place and time of their celebration. Many mushrikin and murtaddin were killed and wounded therein. Those who ascribed themselves to Islam, who were killed in this attack, brought it upon themselves by committing a deed that put themselves closer to kufr than to Islam, such that their mixing with the mushrikin made it impossible to distinguish between them. As such, their blood was spilled without blame. We ask Allah to give honor and victory to those who conducted the attack, as well as to their brothers, and all praise is due to Allah, the Lord of creation.

The Prophet ﷺ Foretold Its Being in His Ummah

The Prophet ﷺ said, "You will follow the ways of those before you handspan by handspan, cubit by cubit. Even if they went into a lizard hole, you would go in as well." They said, "O Messenger of Allah, do you mean the Jews and the Christians?" He said, "Who else?" (Reported by al-Bukhari and Muslim from Abu Sa'id al-Khudri).

Allah ﷻ said, "Whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We will give him what he has taken and drive him into Hell, and evil it is as a destination" (An-Nisa 115).

RESEMBLING THE **KUFFAR**

In Worship:
Celibacy or Not
Eating Meat

In Beliefs:
Extremism Regarding
Prophets and
the Righteous

In Customs:
Not Working on
Sabbat and Ahad

In Fashion:
Shaving Beards
and Growing
Moustaches

In Clothing:
Dressing Like Their
Celebrities, Priests,
and Monks

In Festivity:
Celebrating New
Year's and Birth-
days

**Examples of
Resemblance**

**The Ruling on
Resembling
Them**

Allah's Messenger ﷺ said, "Whoever resembles a people, then he is from them" (Reported by Abu Dawud from Ibn 'Umar).

Ibn Taymiyyah رحمه الله said, "This could be understood as absolute resemblance, which would be kufr, and less than that is thereby haram. It could also be that the ruling is based on the resemblance itself, whether it is in their kufr, or sin, or some slogan of theirs. Regardless, the tahrim is due to resemblance" (Iqtida as-Sirat al-Mustaqim).

**The Order to be
Different from
Them**

Allah's Messenger ﷺ said, "Change the gray hair, but do not resemble the Jews" (Reported by at-Tirmidhi from Abu Hurayrah).

Ibn Taymiyyah رحمه الله said, "This shows that resembling them can occur without our intending or acting, but by merely not changing what comes naturally to us" (Iqtida as-Sirat al-Mustaqim).

THE SAFE ZONE

A Conspiracy, and Delusions of Consolidation

Since the beginning of the current jihad in Sham, the Turkish taghut Erdogan has been marketing the idea of an area in which those who are fleeing from Nusayri airstrikes might gather, offering them places of refuge, services, and protection from bombardment. Doing so, the burden of defending this area would be put on the shoulders of the Turkish army and its aircraft, though beneath the shade of America and NATO. However, this idea failed due to a lack of agreement on behalf of America and its allies in NATO, as they even withdrew their advanced “Patriot” air defense missile systems, which would have been able to guard the safe zone from Nusayri planes.

Turkey Receives Initial Approval

As the intensity increased in the war against the Islamic State – a war waged by the international Crusader coalition and led by America – it became possible for any side to market their personal projects, on the condition that they support the war against the Islamic State. So the taghut Erdogan and his apostate allies in the Sahwah factions raised the “Safe Zone” project again, but with a new concept, that this area would be used as a base to fight against the Islamic State and a new point from which to launch attacks, just as has been done by the Rafidah in Iraq, the Peshmerga in Kurdistan, the PKK in the Jazirah, and

the Nusayri regime in both Halab and the southern desert.

The mission for this area is to advance from the north of Halab Wilayah to the western (Shami) bank of the Euphrates River, which will be in correspondence with the apostate PKK advance on the river’s eastern bank. So it is no surprise that these two mutually supportive fronts will use similar names for their campaigns, as the Turkish murtaddin and their allies call their mission “Euphrates Shield” and the Kurdish murtaddin and their allies call theirs “Euphrates Wrath.” Under this pretext, Turkey achieved American approval to advance towards Jarabulus and Ra’i in order to reach the city of Bab, even securing air cover for them, along with support and weapons, during many stages of the operation.

Then, to overstep the disapproval of the Nusayri regime and its Russian and Iranian allies, the murtadd Turkish government began negotiating with the Russian Crusaders, convincing them to agree to an advance in the northern and eastern countryside of Halab, assuring them that this advance was for the sake of fighting the Islamic State – and that in no way would they affect the Nusayri regime and its allies, of Rafidah and others.

This Project’s Importance to Turkey

The taghut Erdogan and members of his apostate government increased in talking about the “Safe Zone,” mentioning its being a means of preventing the establishing of the Kurdish state, to which the secular kafir PKK aspires. As such, Turkey seeks to take control over the area stretching between Jarabulus and ‘Azaz, covering more than 50 km of land, which would prevent the areas ruled by the apostate PKK militants east and west of the Euphrates from joining together. Doing so, the Turkish murtaddin would make this area

Approximate
safe zone





The murtadd, Erdogan, with his Crusader ally, Putin

a barrier to block Islamic State mujahidin from reaching their lands.

However, whoever scrutinizes the actual situation on the map and the ongoing political events in both Turkey and Sham will recognize that the importance of this area to the apostate Turkish government far surpasses the issue of destroying the plans of the Kurdish state, despite its importance to them. This is because the Turkish army's assertion of control over some part of Sham will be a means of great pressure on the Nusayri regime in the future, which will exceed the importance of controlling the many factions of the Sahwah murtaddin – meaning that they will reap many rewards in a future withdrawal, no matter what kind of taghut government is set up in Damascus.

Likewise, Turkey's partial control over this area with Russian or American air cover, would prevent the Nusayri regime from bombarding it. This would help Turkey to eventually rid itself of a large number of undesirable refugees (those who are disruptive or offer little benefit to Turkey) by opening refugee camps for them in this area. Such would also alleviate much of the great costs burdening the declining Turkish economy.

That is aside from being able to recruit fighters from these camps to further the future projects of the Turkish army inside Sham. And just as Iran has taken control of the Rafidi militias in the framework of the "Rafidi Mobilization," using it to achieve its goals, so too has Turkey begun speaking about a "Sahwah Mo-

bilization" to be used for serving its interests in Sham and the rest of the region.

The Accepted Safe Zone

With every Crusader-observed peace agreement made between the Nusayri regime and the Sahwah murtaddin, the Russians speak of the necessity of isolating the "extremists" from the "moderate opposition," despite their knowledge of the strong alliance between all of the murtadd Sahwah factions – whether they openly declare secularism or they falsely claim to rule by Shari'ah. This "necessity" comes as Russian bombers target these "extremists" who refuse to (openly) negotiate with the Nusayri regime, unlike the "moderates" who have accepted to do so, entrusting that to the former Nusayri prime minister, the murtadd Riyadh Hijab.

But such distinction could not happen due to the great mix of these two types of Sahwat, those who accepted the negotiations and those who rejected them, as well as due to the inability of the "moderates" to expel the "others" from amongst them. This was clearly manifested in the city of Halab before its complete fall into the hands of the Nusayri army, which was presented by the taghut Erdogan in a way acceptable to the Sahwah murtaddin. And by doing so, he simultaneously insured the Russian-Nusayri consent for him to build the "Safe Zone," making it an area for isolating the "moderate" Sahwat from the "ex-

tremist” Sahwat. Thereby, the “moderates” could end combat operations against the Nusayri regime, freeing themselves up to fight the Islamic State alone, as they would be safe from Nusayri and Russian bombing as long as they adhered to this decree.

The Russian-Turkish Project

After finalizing the Sahwah factions’ surrender of Halab city to the Nusayri regime, which was based on an agreement made between Russia and Turkey, a new Russian-Turkish project was developed to spread the “Halab experiment” to the rest of the lands in Sham under Sahwah control. This was based on a peace agreement between the Sahwat and the Nusayri regime, comprised of three main points:

First, a ceasefire between both sides in all areas of Sham.

Second, the setting up of a joint government, including both the Nusayri regime and the murtaddin of the Sahwat’s armed factions and the political opposition, on the basis of being secular, democratic, and representative of its members, while the greater power will again be for the Nusayriyyah, as work will be made to integrate the Sahwah fighters into the Nusayri army.

Third, all combat will be eventually only directed against the Islamic State.

As such, the “Safe Zone” area will be the first to officially implement the ceasefire, while it has practically been implemented there for several months (since the onset of the Turkish operation “Euphrates Shield”). It will be a haven for all factions and groups that enter into the Russian-Turkish project’s framework, and they will begin moving there with their weapons, equipment, families, and bases. At that, those apostate factions outside of the peace agreement with the Nusayri regime will remain in their own haven, Idlib, where Russian and Nusayri planes will continue to bombard them from above, while the Rafidi militias will choke them on the ground. There will be no escape from that hellish situation, except for one who surrenders himself to and joins the Nusayri army or one who officially crosses Turkey’s borders to be transported to the “Safe Zone,” where he will join the “moderate” Sahwah army to fight the Islamic State, far from any frontline against the Nusayri army.

This project will continue until the Nusayri army completely controls the areas of Idlib, the coastal region, and the northern countryside of Hamah, after

they are emptied of those murtadd Sahwah fighters coming from parts of Hims, Dimashq, Qalamun, and possibly even Dar’a. Regardless, each murtadd of the Sahwat will accept the peace agreement with the Nusayriyyah by either entering into the ranks of the Nusayri army or by entering into the “moderate” Sahwah army inside the “Safe Zone,” especially once the option to sit back in Turkey is no longer available if the apostate Turkish government moves all of the refugee camps to the “Safe Zone.”

In such circumstances, it can be agreed to unite the “Safe Zone” factions with the Nusayri army, whether by forming battalions resembling those of a “people’s army” or by merging them into police positions, since the murtadd opposition will likely have a share in the interior ministry of the joint government. Doing either will move the complete effort of all parties to fighting the Islamic State.

In the Steps of the Iraqi Sahwat

At the first sign of the Sahwat emerging in Sham, the Islamic State warned the murtaddin that they would take the same path – walking shoulder to shoulder – as their brothers in the Sahwat of Iraq, and that they would meet the same black end as their predecessors before them.

For the Islamic State will not leave them alone, nor will the Crusaders and the tawaghit fulfill the promises they made to them, and nor will the Nusayriyyah and the Rafidah give them what they want. Rather, the soldiers of the Khilafah will continue to cut their throats and the Rafidah and Nusayriyyah will work to dismantle them, weaken them, and subdue them. Whoever is insubordinate, the Rafidah and Nusayriyyah will find no difficulty in opening his old records or prosecuting him with new charges. The Crusaders and the tawaghit will abandon them as soon as they no longer need them. None of them will be safe, except those who become refugees in a neighboring country, as it happened with the murtaddin of the Iraqi Sahwah leaders. Indeed, the Sahwat will end and the Islamic State will – by Allah’s permission – return to all of the areas from which it withdrew in the north of Sham. Then legions of its soldiers will enter the land of Turkey, making therein new wilayat in which the Shari’ah of Allah will be established and the idols of Ataturk, democracy, secularism, Sufism, and the Murtadd Brotherhood will be removed. And none of that is difficult for Allah.

Summary

Being a type of nerve gas, it is used to attack the nervous system. It is one of the harshest of these types of poisons.

It results in the extreme catalysis of nervous responses, causing the afflicted to lose control over his bodily functions, which most often ends in his death.



SARIN

One of the Most Dangerous Chemical Weapons Used by Modern Armies

Poisoning

The human body can absorb the gas through the skin (by touching), through swallowing contaminated water or food, or by breathing it, which is the most dangerous way to contract the poison.



Description

A colorless, tasteless, odorless liquid, which changes into a gas when its carrier explosive is detonated, and then spreads through the attacked area. This causes air contamination, while objects therein absorb the gas, causing the poison to remain therein for long periods of time.

This gas is heavier than air, so it concentrates in low places, like in cellars, caves, and trenches, turning them into deadly places.

*** These Symptoms Might Appear after Several Seconds or Several Hours**

Symptoms of Sarin Poisoning



Some Safety Measures

1

Move to higher ground, away from trenches, holes, and basements.

2

Leave the contaminated area immediately, without returning or taking anything exposed to the gas.

3

Put contaminated clothing into a plastic bag, disposing of it once firmly closed.

4

Help the wounded by washing them with water, while watching their breathing.

5

Transport the wounded to the nearest hospital or medical clinic.



WALA AND BARA, *O Women*

There's no doubt that with the return of the Khilafah, the establishment of the Islamic State, and the revival of the laws of the Shari'ah that were abandoned and the rulings that were concealed, the minds of many women became enlightened and were illuminated by our noble shari'ah. Thus, the female slaves of Allah in the Islamic State became more knowledgeable of the affairs of the religion and of that which the Lord of creation had obligated upon them, particularly with respect to 'aqidah and tawhid, both of which were polluted in the lands of shirk.

The Most Firm Handhold of Iman

Know, O bondwoman of Allah, that Islam is to surrender to Allah through Tawhid, to submit to Him through obedience, and to disavow shirk and its people. Wala and bara are two of the principles of Islam according to ijma' (consensus), and they are from the testimony of "La ilaha illallah." A Muslim is not called a Muslim until he disavows kufr and its people, even if they are his closest relatives.

A woman may say, "But my wala is to Allah, His Messenger, and the believers, and the greatest evidence of that is that I live in Dar al-Islam and enjoy the blessing of the shari'ah of mankind's Lord!" So know that having wala for the kuffar is not only through aiding them and supporting them against the Muslims. Rather, simply harboring love and affection for them and approving of them are examples of wala. Concerning love and affection, their place is in the heart, and the heart is the master and shepherd of the limbs. Imam Ahmad reported in his musnad that al-Bara Ibn 'Azib ؓ said, "We were sitting with the Prophet ﷺ when he asked, 'Which bond of Islam

is the strongest?' They said, 'The prayer.' He said, 'It is good, but it is not it.' They said, 'The zakah.' He said, 'It is good, but it is not it.' They said, 'Fasting Ramadan.' He said, 'It is good, but it is not it.' They said, 'The hajj.' He said, 'It is good, but it is not it.' They said, 'Jihad.' He said, 'It is good, but it is not it. Indeed, the strongest bond of Islam is to love for the sake of Allah and hate for the sake of Allah.'"

Sulayman Al ash-Shaykh ؓ said, "So, can the religion be complete or the banner of jihad and the banner of commanding good and forbidding evil be raised except through loving for the sake of Allah, hating for the sake of Allah, having enmity for the sake of Allah, and allying for the sake of Allah? And if the people were to agree on a single path and on mutual love with no enmity or hatred, there would be no means of dividing between truth and falsehood, nor between the believers and the kuffar, nor between the allies of ar-Rahman and the allies of Shaytan" (Ad-Durar as-Saniyyah).

There Has Emerged Between Us and You Enmity and Hatred

There is no wala without bara. Yes, you live amongst the muwahhidin and your wala is to Allah, His Messenger, and the believers, but do you disavow yourself of the enemies of Allah and the religion?

Perhaps on the list of contacts in your phone there is someone from among your family, relatives, or friends who curses the Islamic State and openly declares their enmity towards its leaders, and perhaps some of your conversations with your relatives contain enmity and hatred for the Khilafah and its soldiers of which Allah is aware, but you're neither worried nor concerned



The banners of jihad and hisbah cannot be raised without wala and bara

about that. And among them are those who encourage you to leave Dar al-Islam with the excuse that the war against it has intensified, among other statements of scaremongering and deviance!

All this, and you don't say a single word, and you continue to show them affection instead of showing them anger for the sake of your religion and 'aqidah. Rather, you show anger – every bit of anger – if your husband prevents you from communicating with the likes of these people, because from your perspective they're just friends!

The Muslims Boycott a Sahabi Because He Remained behind from a Battle

Indeed, the Salaf have shown us the best of examples with respect to wala and bara. Here you have Ka'b Ibn Malik ؓ remaining behind from the Battle of Tabuk without a legitimate excuse. So the order of the Prophet ﷺ to boycott Ka'b and those who remained behind with him comes to the Muslims as clear as the sun in the middle of the day. In narrating his story – as reported in Sahih al-Bukhari – Ka'b ؓ said, "The Prophet ﷺ forbade the Muslims from speaking to the three of us specifically from among those who had remained behind, so we avoided the people, and they changed their attitude towards us to the extent that it was as if the land had changed and was no longer the one I recognized. We remained that way for fifty nights. As for my two companions, they gave up and

remained in their homes, weeping, and as for me, I was the youngest and strongest of them, so I would go out and attend the prayer with the Muslims, and I would walk around in the markets and no one would speak to me. I would come to Allah's Messenger ﷺ and give him salam while he was sitting in his gathering after the prayer, and I would say to myself, 'Did he move his lips responding to my salam or not?' Then I would pray near him and would steal a glance at him. When I was busy with my prayer he would turn to me, and when I turned towards him he would turn away from me. When the people's harshness lasted long, I went walking and then scaled the wall of Abu Qatadah, who was my cousin and the most beloved person to me. I gave him salam, but by Allah he did not return the salam. So I said, 'O Abu Qatadah, I ask you by Allah, do you know that I love Allah and His Messenger?' But he was silent. So I repeated it to him and asked him by Allah, but he was silent. So I repeated it to him and asked him by Allah, and he said, 'Allah and His Messenger know best,' so my eyes filled with tears."

He remained in this state, with the Muslims boycotting him, until Allah turned to him and his brothers in forgiveness. So reflect, O bondwoman of Allah, and look how the Muslims boycotted Ka'b in response to the command of their prophet and out of their allegiance to him! And did Ka'b ؓ do what is done by those who remain behind today? Never! For with respect to those who remain behind today, it isn't



Wala and bara is crucial to defending Islam and the Muslims

enough for them to sit back and leave off supporting the truth. Rather, if jihad and the mujahidin were to be mentioned in the presence of some of them, they would lash them with sharp tongues!

The Religion of Allah Is More Beloved to Them than Their Fathers

And how good is ‘Abdullah Ibn ‘Abdillah Ibn Ubayy ؓ. His father, the head of the munafiqin, says, “If we return to Madinah, the more honored will surely expel therefrom the more lowly” (Al-Munafiqun 8). The Prophet ﷺ then orders them to return, and ‘Abdullah blocks his father’s path, saying, “I will not leave you until you proclaim that you are the lowly one and Muhammad is the honored one.” Yes, it is wala and bara embodied in their most radiant and truthful forms. This is the point of division and separation, at the lines of manhaj and ‘aqidah. There is neither flattery nor inclination when it concerns a matter of religion!

As for the Mother of the Believers, Umm Habibah ؓ, we learned a lesson in wala and bara the likes of which we rarely see in our times. Az-Zuhri reported, saying, “Abu Sufyan came to Madinah when the Prophet ﷺ was intending to raid Makkah, and he spoke to him about increasing the duration of the treaty, but he didn’t turn towards him. So he got up and entered upon his daughter Umm Habibah, and when he went to sit on the mattress of the Prophet ﷺ,

she folded it before him. So he said, ‘O my daughter, is it that you want to preserve this mattress from me or to preserve me from this mattress?’ She said, ‘Rather, it is the mattress of Allah’s Messenger, and you are a man who is an impure mushrik.’ So he said, ‘O my daughter, evil has indeed afflicted you after [being away from] me’” (Siyar A’lam an-Nubala).

The Varying Degrees of Abandoning Someone for the Sake of Allah

In conclusion, we do not incite you, O bondwoman of Allah, to abandon your family and relatives except in the case of those whose apostasy has become clear to you through a statement or deed of theirs which takes one out of the religion. This type of individual is to be abandoned and disavowed before Allah with absolutely no alternative, such as one who supports the enemy, even with a single word, or makes du’a for the Islamic State to suffer ruin and loss in its war against its enemies, or wishes for the rule of the Shari’ah to come to an end, and wishes for the establishment of the despicable manmade laws, or commits any other deeds that nullify one’s Islam and invalidates one’s iman. As for those whose deviance doesn’t reach this level, they are to be shunned to a degree that is in accordance with what they have committed of sins.

And all praise is due to Allah, the Lord of creation.

Allah ﷻ said, “It is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do” (Ash-Shura 25).

Allah ﷻ said, “Whoever does a wrong or wrongs himself, but then seeks forgiveness of Allah, will find Allah Forgiving and Merciful” (An-Nisa 110).

Allah ﷻ said, “If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise]” (An-Nisa 31).

Allah ﷻ said, “Indeed, good deeds do away with misdeeds. That is a reminder for those who remember” (Hud 114).

Allah ﷻ said, “Those who believe and do righteous deeds, We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do” (Al-Ankabut 7).

Repentance

5

Seeking Forgiveness

4

Avoiding Major Sins

3

Good Deeds

2

Righteous Work

1

9

The Hudud

‘Ubadah Ibn as-Samit ﷺ said, “We were with Allah’s Messenger ﷺ in a gathering when he said, ‘You are pledging allegiance to me that you will not make anything a partner for Allah, neither will you fornicate, nor steal, nor kill anyone whom Allah has forbidden without right. Whoever fulfills this, then his reward is upon Allah, and whoever does any of this, and is then punished for it, that will be his expiation...’” (Reported by Muslim).

8

Shahadah

The Prophet ﷺ said, “Being killed for the cause of Allah atones everything except debts” (Reported by Muslim from ‘Abdullah Ibn ‘Amr Ibn al-‘As).

7

Tribulation

The Prophet ﷺ said, “A Muslim is not afflicted with fatigue, illness, worry, grief, harm, or distress – even if only pricked by a thorn – except that Allah uses that to atone his sins” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

6

Expiations

Allah ﷻ said, “Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended thereof. So its expiation is the feeding of ten needy people from the average of that which you feed your own families, or clothing them or the freeing of a slave. But whoever cannot do that, then [its expiation is] a fast of three days. That is the expiation for oaths when you have sworn” (Al-Maidah 89).

Ways to Atone Sins



Military and Covert Operations

As the soldiers of the Khilafah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

The War on Turkey

On the 7th of Rabi' al-Akhir, the soldiers of the Khilafah destroyed a Turkish BMP after targeting it with a guided missile near the town of Qabbasin.

On the 8th of Rabi' al-Akhir, the soldiers of the Khilafah carried out an assault on Turkish army and Sahwah positions west of the city of Bab. Light clashes took place and the murtaddin fled, leaving the mujahidin to take control of their positions, following which they returned safely back to base.

On the 13th of Rabi' al-Akhir, the soldiers of the Khilafah destroyed a tank belonging to the murtadd Turkish army after targeting it with a guided missile near the village of Qudayran.

On the 26th of Rabi' al-Akhir, the istishhadi Abu Ahmad al-Hamawi رحمه الله set out and detonated his explosive vehicle on a Turkish army and Sahwah barracks near Mount Dayr north of the city of Bab, killing and injuring a number of them. Likewise, a tank and two armored troop carriers were destroyed after being targeted with guided missiles near the village of Qabr al-Miqri northeast of Bab.

Qawqaz Wilayah

On the 30th of Rabi' al-Awwal, Islamic State covert units launched two attacks on two checkpoints belonging to the murtadd Dagestani police in the city of Khasavyurt, and a third attack on a police patrol unit in the city of Kaspiysk in the middle of Dagestan. They succeeded in killing several murtaddin and in injuring a number of others.



The mujahid, Abu Hassan al-'Iraqi ﷺ

Baghdad Wilayah

On the 3rd of Rabi' al-Akhir, the istishhadi Abu Hassan al-'Iraqi ﷺ carried out an attack targeting Rafidi murtaddin in Sadr City towards the east of Baghdad in revenge for the Rafidi-Crusader coalition's repeated targeting of health institutions in Ninawa Wilayah. He set out and detonated his explosive vehicle on their dens, killing and injuring approximately 150 murtaddin. This was followed by two car bombs being detonated on the wounded Rafidah, one at Jawadir Hospital and the other at Al-Kindy Hospital towards the east of the city, leading to 60 murtaddin being killed and wounded.

On the 9th of Rabi' al-Akhir, the istishhadi Yahya al-'Iraqi ﷺ set out and detonated his explosive vehicle on the gatherings and dens of the Rafidi mushrikin in 'Ulwah Jamilah towards the east of Baghdad, killing and injuring approximately 80 of them. A second istishhadi attack was carried out by Abu Dujanah al-'Iraqi ﷺ, who entered into the midst of another group of Rafidah and detonated his explosive vest, killing and injuring approximately 45 of them.

On the 11th of Rabi' al-Akhir, following close surveillance of the dens and gatherings of the Rafidi army and Rafidi Mobilization's officers and leaders inside Al-Kindy College of Medicine in the area of Nahdah towards the east of Baghdad and Dijlah University College in the area of Dawrah towards the south of Baghdad, Islamic State explosive units parked and detonated two car bombs on their gatherings, leading to 70 of them being killed and wounded.

Salahuddin Wilayah

On the 3rd of Rabi' al-Akhir, a number of Islamic State inghimasiyyin launched an attack on Rafidi army positions in the city of Samarra. Following fierce clashes, they entered a Federal Police base as well as a base belonging to the Salam Detachments militia in the middle of Samarra, and succeeded in killing approximately 100 murtaddin and in injuring dozens more, with an officer ranked lieutenant colonel among those dead. Several of the murtaddin's vehicles were likewise burned, and parts of the Federal Police building and the Salam Detachments militia's building were also destroyed.

Jordan

On the 7th of Rabi' al-Akhir, an Islamic State covert unit succeeded in assassinating the murtadd Basam al-Hawrani, an officer ranked first captain in the murtadd Jordanian police. They targeted and killed him on the Ayil road in Ma'an towards the south of Jordan.

Raqqah Wilayah

On the 8th of Rabi' al-Akhir, a number of Islamic State soldiers launched a surprise attack on PKK positions in the town of Tall as-Saman and in the village of Khaniz towards the north of Raqqah. Fierce confrontations took place, leading to approximately 30 murtaddin being killed in the town. Another 40 murtaddin were killed when their convoy fell into an ambush as it was heading to the village of Khaniz to



Dead PKK fighters

reinforce the murtaddin present there. The ambush led to the entire force being wiped out, with a BMP and 5 4-wheel drive vehicles being destroyed.

On the 16th of Rabi' al-Akhir, a group of inghimasiyyin stealthily advanced to the PKK's rear lines in the village of Suwaydiyyah Saghirah in the wilayah's western countryside and carried out a surprise attack on the murtaddin. Clashes took place for several hours and were punctuated by an istishhadi operation carried out by Abu 'Abdillah ash-Shishani رحمته الله, who detonated his explosive vehicle on the murtaddin in the village. The murtaddin then called for support from Crusader warplanes and also called in reinforcements from outside of the village. The istishhadi Abu Khat-tab ad-Dimashqi رحمته الله then set out and detonated his explosive vehicle on a large gathering of their fighters and vehicles, leading to a large number of their reinforcements being killed and wounded. The mujahidin also detonated 8 explosive devices on the murtaddin in Suwaydiyyah Saghirah. Meanwhile, groups of inghimasiyyin also stormed the villages of Bir Khuwaym and East Ja'bar located north of Tabaqah and clashed with the murtaddin, killing and injuring several of them. During the course of the confrontations, Crusader coalition warplanes carried out several airstrikes, with 7 of them mistakenly targeting PKK positions, and the mujahidin's attacks resulted in 100 murtaddin being killed.

On the 25th of Rabi' al-Akhir, the soldiers of the Khilafah surprised the PKK murtaddin with a wide scale attack in the area of Ja'bar and the district of

Jarniyyah in the wilayah's western countryside. The inghimasiyyin set out in groups after midnight and encircled the murtaddin from three axes. The attack began in the villages of 'Atshanah, U'aywij, and 'Ali 'Umar and continued on to the villages of Jaddah and Mah-mudali, with all the PKK fighters present in these villages being killed. Another group of inghimasiyyin attacked the village of Tuwayhinah, and from there they set out towards the villages of Abu Sakhray, and Ja'bar, and towards the Ja'bar castle, with another group of inghimasiyyin also storming the town of Jurniyyah. The attack resulted in the soldiers of the Khilafah taking control of several villages, and also led to dozens of PKK fighters being killed and several

others being wounded.

On the 27th of Rabi' al-Akhir, 33 PKK fighters were killed and 16 others were wounded in an assault by the soldiers of the Khilafah on their positions in the villages of Khaniz and Tall as-Saman. Fierce confrontations took place, during the course of which the mujahidin targeted the murtaddin's positions with more than 125 mortar rounds, following which they returned safely back to their positions. Meanwhile, another group of Islamic State soldiers carried out an assault on two PKK positions near the village of Hayawi in the wilayah's northern countryside and succeeded in killing 5 murtaddin as they attempted to flee through the desert. They also captured some light weapons and ammo as ghanimah before returning safely back to their positions.

Ninawa

On the 9th of Rabi' al-Akhir, a number of Islamic State soldiers launched a fierce attack on Rafidi soldiers and militia fighters on the outskirts of Shuqaq al-Hadba towards the northeast of Mosul. Clashes took place for several hours, during the course of which 31 murtaddin were killed and wounded. This was followed by two istishhadiyyin – Abu Anas al-Maslawi and Abu Bakr al-Maslawi رحمته الله – detonating their explosive vehicles one after another on the murtaddin. They succeeded in killing approximately 21 of their fighters and in injuring a number of others, in addition to destroying two Humvees and burning a building in which they had been entrenched. Mean-

while, the istishhadi Abu Ahmad ash-Shami ﷺ set out and detonated his explosive vehicle on a group of Rafidi soldiers and militia fighters in the neighborhood of Salam towards the south of Mosul. He succeeded in killing 11 murtaddin and in injuring a number of others, in addition to destroying four Humvees as well as a home in which they had been entrenched.

Somalia

On the 10th of Rabi' al-Akhir, two members of the murtadd Somali police were killed and a third was wounded in an attack by the soldiers of the Khilafah with hand grenades on a checkpoint near the 'Ali Sufi crossroad in the city of Mogadishu.

West Africa Wilayah

On the 10th of Rabi' al-Akhir, the soldiers of the Khilafah killed 20 African coalition soldiers in an attack on their positions in the town of Buni Yadi in the Yobe region towards the northeast of Nigeria.

Khayr Wilayah

On the 16th of Rabi' al-Akhir, multiple groups of inghimasiyyin stealthily advanced to Nusayri positions west of the Khayr military airbase before fajr and succeeded in capturing the area of Sakan al-Muhandisin, which the murtaddin had entrenched themselves in and taken as a first line of defense on the western side of the airbase. The clashes resulted in 5 murtaddin being killed and a number of others being wounded.

On the 17th of Rabi' al-Akhir, the soldiers of the Khilafah continued their advance and laid siege to the military airbase along with four nearby neighborhoods. They thereby cut them off from the rest of the neighborhoods and areas under the control of the Nusayri army and the Rafidi militias towards the northwest of the city. This came following the advance made by the soldiers of the Khilafah west of the airbase, during the course of which they

took control of the area of Makabis al-Qarmid and the Juryah residential project, thereby joining together the southwestern neighborhoods and Mount Thardah, which is located west of the city. The new advance also led to the airbase and the surrounding areas controlled by the Nusayri army being cut off from the 137th Brigade base and the city's northwestern neighborhoods. The soldiers of the Khilafah also took control of Mount 'Ummal, which overlooks the city and the neighboring cemetery region, as well as the Pullman bus station and several positions in the neighborhood of 'Ummal towards the southwest of the city. The battles led to at least 40 Nusayri soldiers and Rafidi militia fighters being killed, in addition to the destruction of a 57mm cannon, a tank, and a Shilka.

On the 19th of Rabi' al-Akhir, the istishhadi Abu 'Ali ash-Shami ﷺ set out and detonated his explosive vehicle on a group of murtaddin in the vicinity of the Electricity Company located at the city of Khayr's mountain. Several of them were killed and a number of others were wounded, and assault units then set out to finish off those who'd survived. Soon afterwards, the mujahidin succeeded in taking control of the company's building as well as the neighboring region, and also took control of the Nusayri field hospital at the mountain. A total of more than 15 murtaddin were killed and a number of others were wounded in the confrontations.

The soldiers of the Khilafah in Khayr Wilayah battle the Nusayri murtaddin



V PATHS TO VICTORY

BY ABU HAMZAH AL-MUHAJIR ﷺ

PART - 4

The sixth path to victory is through recognizing one's need for Allah and being humble. Allah ﷻ said, "Allah has already given you victory on many fields and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing" (At-Tawbah 25). Ibn Kathir ﷺ said, "Ibn Jurayj narrated that Mujahid said, 'This is the first ayah revealed of Surat Baraah. Allah mentions His favor upon them and His generosity for them through His supporting them in 'many fields' of their battles alongside Allah's Messenger ﷺ; and that was from Him ﷻ and by His empowerment and estimation – not by their numbers or equipment – and He reminded them that victory comes from Him alone, whether their numbers are small or many. For on the Day of Hunayn, their numbers impressed them, yet that was of no benefit to them, as they turned and fled except for a few of them with Allah's Messenger ﷺ.'"

Allah's Messenger ﷺ said, "Indeed Allah ﷻ revealed to me, 'Be humble'" (Reported by Muslim from 'Iyad Ibn Himar). Ibnul-Qayyim ﷺ said, "So indeed, being in need of Allah with some deficiency is better than being proud with none" (Tariq al-Hijratayn). Muslim reported from Abu Hurayrah ﷺ that, "No one was humble to Allah except that He raised him. This raising in the Dunya is through support, victory, and good reputation; and in the Akhirah, it is through high levels and the praiseworthy station."

Ibn Battal ﷺ said, "Aishah said, 'Indeed you are heedless of the best act of worship: humility.' At-Tabari ﷺ said, 'Humility is one of the tests by which Allah tests His believing slaves, to see how they will obey Him therein and because He knows the benefit for His creation in that – of their dunya and their akhirah ... Of that is when he ﷺ entered Makkah, the people began saying [in praise], 'He is this and he is that.' So he slumped upon his camel, saying, 'Allah is higher and loftier.' He then said, 'Tariq Ibn Shihab narrated that when 'Umar came to Sham, he reached a ford. So he dismounted his camel and removed his

shoes. Grasping them, he then plunged into the water along with his camel. Abu 'Ubaydah then said to him, 'Today, you have done a tremendous thing according to the people of the earth.' So he patted his chest and said, 'Perhaps if someone else said that, O Abu 'Ubaydah, but you [Arabs] were the meekest and lowest of people, then Allah honored you with Islam. So whenever you seek honor with other than Him, Allah will humiliate you'" (Sharh Sahih al-Bukhari).

The seventh path to victory is dhikr (remembrance) of Allah. Allah ﷻ said, "O you who believe! When you encounter a company [of the enemy], stand firm and remember Allah much that you may be successful" (Al-Anfal 45). At-Tabari said that "remember Allah much" means, "Supplicate Allah for support against them and victory over them. And accustom your hearts and tongues to His remembrance so that you may be successful ... Qatadah said, 'Allah made dhikr an obligation when you are most occupied: during the exchange of clashing swords.'"

Al-Qurtubi wrote valuable words when giving the tafsir of this ayah. He said, "The scholars have three opinions about this dhikr. The first is that you must remember Allah when your hearts are worried, for His dhikr assists with steadfastness during hard times. The



second is that you must steady your hearts and mention Him with your tongues, for the heart does not settle during the conflict and the tongue may be jumbled. So He ordered remembrance until the heart is firm with certainty and the tongue is firm with dhikr, saying what the companions of Talut said, 'Our Lord! Pour upon us patience and plant firmly our feet and give us victory over the disbelieving people' (Al-Baqarah 250). This condition cannot be accomplished except through the strength of knowledge and the ignition of insight, which is the commendable courage of men. The third is that you must remember the promise Allah made to you when you sold your souls, as well as the reward He has for you."

I say that all of these opinions should be considered, as one should mention Allah with his tongue while his heart feels bold, remembering what Allah promised him of support in the Dunya and gardens in the Akhirah. And Allah ﷻ said to Musa and Harun, "Do not slacken in My remembrance" (Ta Ha 42). Ibn Kathir رحمه الله said, "This means they were to not languish in the remembrance of Allah when they faced Fir'awn, that Allah's dhikr would support and empower them, as well as being a decisive authority against [Fir'awn]."

Know that the dhikr of Allah during combat is something secret. Al-Hakim authenticated the report from Abu Musa رضي الله عنه that Allah's Messenger ﷺ would dislike raised voices during combat.¹

The eighth path to victory is du'a (supplication). Allah ﷻ said, "Say, 'My Lord would not care for you if not for your supplication'" (Al-Furqan 77), and, "So call upon Him, being sincere to Him in religion" (Ghafir 65), and, "Invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good" (Al-Araf 56), and "Your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will loathingly enter Jahannam" (Ghafir 60), and, "When My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [with obedience] and believe in Me that they may be rightly guided" (Al-Baqarah 186).

Allah's Messenger ﷺ said, "Du'a is 'ibadah (worship)" (Reported by Ibn Majah, Abu Dawud, and

at-Tirmidhi from an-Nu'man Ibn Bashir). Al-Hakim and others reported from Abu Hurayrah رضي الله عنه, that he ﷺ said, "Nothing is more precious to Allah than du'a" (Al-Mustadrak). He also said, "Whoever does not ask of Allah, He is angry with him" (Reported by at-Tirmidhi from Abu Hurayrah). Ibn Taymiyyah رحمه الله said, "Victory and provision are obtained through various means. The most sure of them is the du'a of the believers." He also said, "When victory was determined on the Day of Badr, and the Prophet ﷺ told his companions that it would come and that the enemy would fall, what led to that was the Prophet ﷺ seeking help and making du'a" (Majmu' al-Fatawa).

This is Allah's Messenger ﷺ who, when he saw the multitudes of his enemy and their strength, as well as the scarcity of his companions and their weakness, resorted to the only one in whose Hand victory is held. "Victory is not except from Allah, the Exalted in Might, the Wise" (Al 'Imran 126). 'Umar Ibn al-Khattab رضي الله عنه said, "On the Day of Badr, Allah's Messenger ﷺ looked at the mushrikin, who were one-thousand, and at his companions, while his companions were three-hundred nineteen men. So the Prophet of Allah ﷺ faced the qiblah, then spread out his hands and began calling out to his Lord, 'O Allah, fulfill what You promised me. O Allah, give me what You promised me. O Allah, if You destroy this small group of Muslims, You will not be worshiped on the earth.' He would not stop calling out to his Lord with his hands extended, facing the qiblah, until his cloak fell from his shoulders" (Reported by Muslim).

He ﷺ would make du'a against the mushrikin in general, saying, "O Allah, Revealer of the Book, Swift in Judgment; O Allah, defeat the factions; O Allah, defeat them and shake their foundations" (Reported by al-Bukhari and Muslim from 'Abdillah Ibn Abi Awfa). He would also specifically mention their individuals and chiefs, as Ibn Mas'ud رضي الله عنه narrated, saying, "The Prophet ﷺ faced the Ka'bah and made du'a against some members of Quraysh: against Shaybah Ibn Rabi'ah, 'Utbah Ibn Rabi'ah, al-Walid Ibn 'Utbah, and Abu Jahl Ibn Hisham. I bear witness, by Allah, that I saw each of them knocked dead on the ground, mutilated by the sun" (Reported by al-Bukhari and Muslim).

Know, O ally of Allah, that you are in one of the places where the du'a is answered. Sahl Ibn Sa'd as-Sa'di said, "There are two hours for which the doors of the heavens are opened, and in which scarcely a supplicant's du'a goes unanswered: when the call to

1 The author's use of this hadith does not negate the raising of one's voice with dhikr during battles. Rather, the Prophet's ﷺ dislike of raised voices during combat means at the moment of contact with the enemy: in his time, when swords clashed, and in our time, when triggers are pulled. And Allah knows best.

prayer is given and when the rows are formed [while fighting] for Allah's cause" (Reported by Malik).

So seek, O mujahid, the times of acceptance like the hour on the day of Jumu'ah, when the adhan is called, when rain falls, and during the last third of the night. Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "Our Lord ﷻ descends² every night to the lowest heaven, when there remains the final third of the night, saying, 'Who will call upon Me, so that

who was belied and then made du'a, so how was he answered? Allah ﷻ said, "The people of Nuh denied before them, and they denied Our servant and said, 'A madman,' and he was repelled. So he invoked his Lord, 'Indeed, I am overpowered, so help.' Then We opened the gates of the heaven with rain pouring down and caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on planks and nails" (Al-Qamar 9-13).

Then know, O mujahid, that of the paths to victory is the presence of those who are weak in our ranks, as well as their making du'a for us. Abu Sufyan said, "Hiraql said to me, 'I asked you whether the nobles followed him or those who are weak amongst you, and you claimed the weak. Indeed, they are the followers of the messengers'" (Reported by al-Bukhari and Muslim from Ibn 'Abbas). And the Prophet ﷺ said to Sa'd, "Are you given victory and provision through other than those who are weak amongst you" (Reported by al-Bukhari)? This hadith clarifies that the weak mujahidin should be considered, as well as others like women, children, and the elderly. That is because they are often more firmly sincere when making du'a, being more humbly devout, and have a

greater need for and reliance on Allah.

In conclusion, I give a reminder of His ﷻ saying, "O you who believe! Persevere, endure, remain stationed (in ribat), and fear Allah that you may be successful" (Al 'Imran 200), and, "Rely on Allah, if you are believers" (Al-Maidah 23), and, "Indeed, Allah is with those who fear Him and those who are doers of good" (An-Nahl 128), and, "Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj 40), and, "O you who believe! When you encounter a company [of the enemy], stand firm and remember Allah much that you may be successful" (Al-Anfal 45), for these are the paths to victory found in the Book of Allah, so hold tightly to them.



Dhikr is essential in jihad, and the greatest dhikr is the Quran

I will answer him? Who will ask Me, so that I will give to him? Who will seek My forgiveness, so that I will forgive him" (Reported by al-Bukhari and Muslim)? In another version, "Who is there to ask Me for provision, so that I will provide him? Who is there to ask Me to remove some harm, so that I will remove it from him" (Reported by Ahmad)?

I truly hope from Allah that he will specifically answer us, as we have been oppressed by those near and far, and the whole world has gathered to go to war against us. There is glad tidings to you from Allah's Messenger ﷺ, who said to Mu'adh, "Beware the supplication of the oppressed, for indeed, there is no veil between him and Allah" (Reported by al-Bukhari and Muslim). Likewise, there was an oppressed prophet

² Commenting on this narration, al-Khattabi (died 388AH) said, "Concerning this hadith and those like it regarding the sifat (attributes describing Allah's essence and actions), the stance of the Salaf is to accept them and apply them based upon their dha-hir (apparent meaning) and to reject any kayfiyyah (explaining 'how' they are)" (Al'am al-Hadith).

PRESENTED BY ALHAYAT



ALHAYAT

RABI' AL-AKHIR 1438

ربيع الآخر ١٤٣٨

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE



PROCESSION OF LIGHT

موكب النور



NINAWA WILAYAH



KNIGHTS OF DAWAWIN

فرسان الدواوين



NINAWA WILAYAH

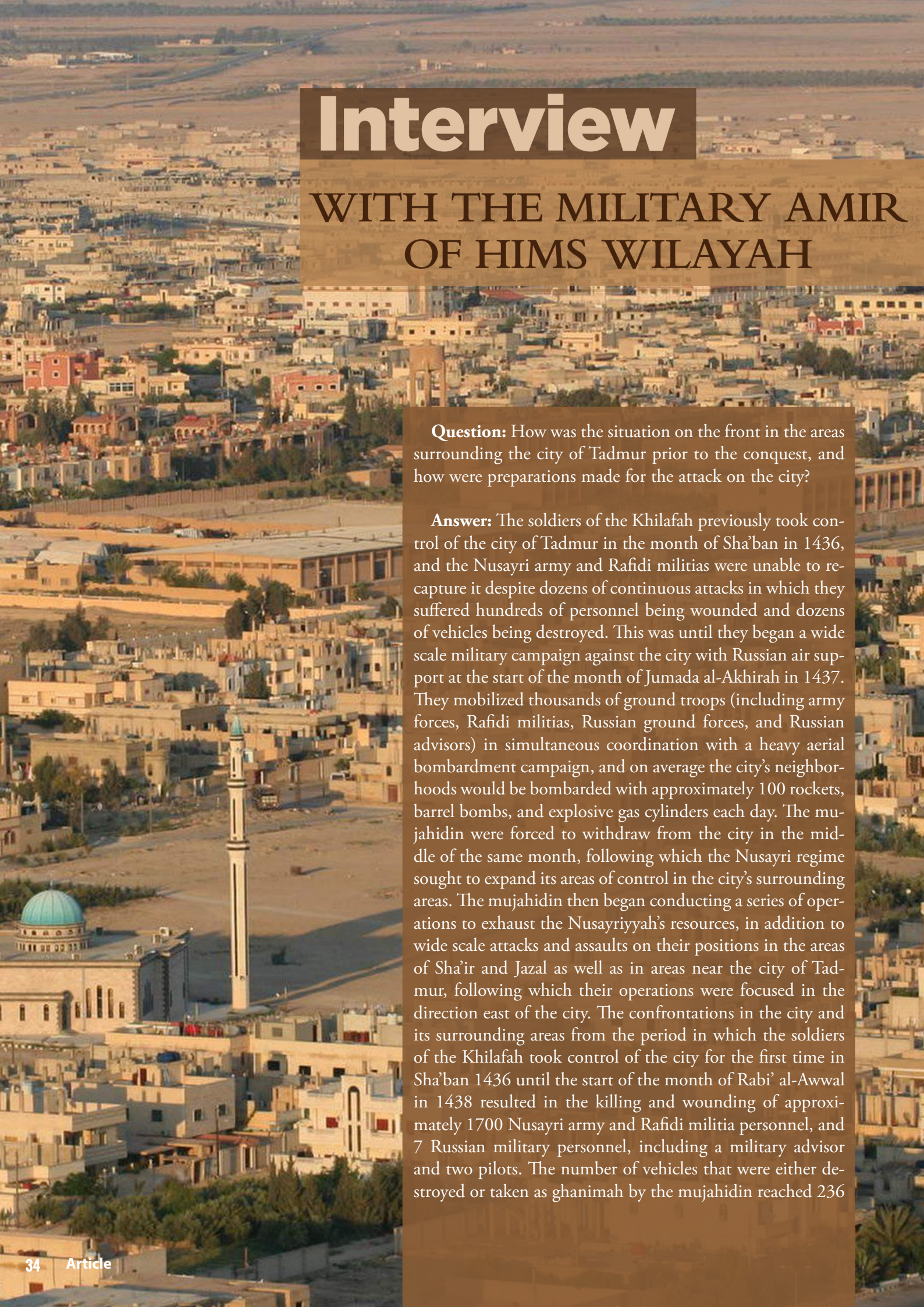


BETWEEN TWO STATES: TRIALS AND REWARDS

بين الدولتين، محن ومنح



HALAB WILAYAH

An aerial photograph of a city, likely Tadmur, showing a dense urban landscape with many small, light-colored buildings. In the foreground, a prominent mosque with a tall, slender minaret and a green dome is visible. The city is surrounded by a flat, arid landscape with some distant structures and roads.

Interview

WITH THE MILITARY AMIR OF HIMS WILAYAH

Question: How was the situation on the front in the areas surrounding the city of Tadmur prior to the conquest, and how were preparations made for the attack on the city?

Answer: The soldiers of the Khilafah previously took control of the city of Tadmur in the month of Sha'ban in 1436, and the Nusayri army and Rafidi militias were unable to recapture it despite dozens of continuous attacks in which they suffered hundreds of personnel being wounded and dozens of vehicles being destroyed. This was until they began a wide scale military campaign against the city with Russian air support at the start of the month of Jumada al-Akhirah in 1437. They mobilized thousands of ground troops (including army forces, Rafidi militias, Russian ground forces, and Russian advisors) in simultaneous coordination with a heavy aerial bombardment campaign, and on average the city's neighborhoods would be bombarded with approximately 100 rockets, barrel bombs, and explosive gas cylinders each day. The mujahidin were forced to withdraw from the city in the middle of the same month, following which the Nusayri regime sought to expand its areas of control in the city's surrounding areas. The mujahidin then began conducting a series of operations to exhaust the Nusayriyyah's resources, in addition to wide scale attacks and assaults on their positions in the areas of Sha'ir and Jazal as well as in areas near the city of Tadmur, following which their operations were focused in the direction east of the city. The confrontations in the city and its surrounding areas from the period in which the soldiers of the Khilafah took control of the city for the first time in Sha'ban 1436 until the start of the month of Rabi' al-Awwal in 1438 resulted in the killing and wounding of approximately 1700 Nusayri army and Rafidi militia personnel, and 7 Russian military personnel, including a military advisor and two pilots. The number of vehicles that were either destroyed or taken as ghanimah by the mujahidin reached 236

in total, among which were 71 tanks, 18 23mm and 57mm cannons, a 14.5mm machine gun, 20 122mm and 130mm cannons, and several 4-wheel drive vehicles mounted with machine guns. This was in addition to the destruction of a Russian helicopter, and all praise is due to Allah.

Question: What were the numbers and positions of the enemy in and around Tadmur prior to the conquest?

Answer: The Nusayri regime and those who support it, the Russian forces and the Rafidi militias, took several positions as their central points in the city and around it. They fortified them greatly, including Mount Tar, the city's silos, 'Amiriyyah Hill, and Mount Huyan, while the area of Jazal was where they set up their military barracks, atop hills overlooking the roads leading to them, also fortifying them. On the side of the Nusayri regime forces, there were Rafidi militias from Iran, Afghanistan, and Iraq, and the so-called "Popular Committees," as well as Russian forces. The Russian forces, whose numbers were confined to the dozens, were charged with operating support and air cover and training the troops present in the area. The number of Nusayri personnel in the city was between 1500 and 2000, reinforced with dozens of armored vehicles, tanks, and heavy weapons. The Nusayriyyah gathered this force to launch an attack on positions of the mujahidin in Khayr Wilayah.

The city was divided based upon the militias stationed therein. Each of them occupied a street or building, painting their slogans of shirk and placing their particular flags all around, dominating the area thereby. The Rafidi mushrikin built several Husayniyyat inside the city, and they stole whatever property they could, even water tanks. The city was abound with checkpoints, there was a military base specifically for the Russian forces, and the city's condition in regards to services was extremely bad.

Question: Tell us about the operation to recapture the city of Tadmur. How was it conducted and what were the results of the conquest?

Answer: The military operation began on the 8th of Rabi' al-Awwal. The soldiers of the Khilafah launched a wide scale, surprise attack against the Nusayri army and the Rafidi militias from 8 axes along a frontline that's approximately 200 kilometers long. They made a major advance – by Allah's grace – and took control of the city of Tadmur, as well as dozens of positions in the surrounding areas, in addition to the oil and gas fields, and vast areas of the eastern Hims countryside in a surprise attack that destroyed the Nusayriyyah's hopes of advancing on the Tadmur – Khayr highway with the intent of breaking the mujahidin's siege on the Nusayriyyah in the city of Khayr and its military airbase. The importance of the city of Tadmur lies in the fact that it's a transportation hub that connects



between the Hamah, Hims, and Dimashq wilayat, in addition to it being a crossroad leading to areas under the Khilafah's control in the direction of the Dimashq, Hamah, Hims, Khayr, and Raqqah wilayat. It is also considered a launch pad towards areas under the Nusayri regime's control.

The Nusayri leadership had increased its movements a number of months ago and held meetings with a number of those whom they claim are tribal leaders in Khayr and Raqqah. They announced the formation of a tribal mobilization patterned after the Rafidah's shoes – the Tribal Mobilization in Iraq. This new tribal mobilization would become shoes which the Nusayriyyah would wear in order to reach the city of Khayr after setting out from the city of Tadmur, as they claimed.

The best means of defense is to attack in a manner that is the opposite of what the Nusayriyyah would expect and desire, so the muwahhid soldiers of Allah ﷻ made preparations and – while seeking the aid of Allah ﷻ – attacked simultaneously in a wide scale operation along a frontline stretching 200 km. The operations began at night on the Huwaysis axis. Clashes were taking place in that area on a continuous basis and in an accustomed manner, but at fajr that day things were more different there than they were on the rest of the axes, as the inghimasi groups were preparing to carry out an assault on the kuffar. After receiving the order, dozens of the Khilafah army's tanks on all of the operational axes pounded the barracks of the Nusayri army and the militias supporting it while advancing towards those barracks in order to provide cover for the inghimasi groups, who quickly reached the kuffar's sconces at the Talilah checkpoints, the areas surrounding the Tadmur grain silos, and Mount Huyan, which is the same mountain that proved difficult for the Nusayriyyah, the Rafidah, and the Russian warplanes to deal with during the course of the battle in which they took control of Tadmur last year. The soldiers of the Khilafah took complete control of Mount Huyan, the Talilah checkpoints, and a number of checkpoints located further forward in the areas surrounding the silos during the course of the first day of battles, and all praise is due to Allah. Following this, the Nusayriyyah's strongholds in the Jihar, Jazal, Muhr, and Hayyan Company gas fields collapsed, along with other military positions.

The silos – the kuffar's impenetrable fortress – had fallen, and the noose was tightened with the fall of Mount Tar. Immediately, the orders came for the Rus-

sian forces present in Tadmur to quickly withdraw, and the news of the Russians fleeing the battle struck the Rafidah and the Nusayriyyah like a thunderbolt, for they had believed that they could not be defeated as long as they had Russian air and artillery support as well as the night vision equipment they'd provided them with.

The capture of Tadmur came unexpectedly. Preparations were made, by the grace of Allah ﷻ upon His muwahhid slaves, and after only four days of fighting, Allah opened the way for us. The Nusayri Army and Rafidi militias quickly collapsed ahead of the mujahidin's attacks, suffering huge losses, as 350 murtaddin were killed and wounded, 50 others were captured, a jet was shot down, 3 others were destroyed while grounded at T4 Airbase, and the mujahidin took ghanimah of more than 50 tanks, 28 various-caliber artillery pieces, 7 BMPs, a multiple rocket launcher, 4 anti-armor launch pads, amounts of Grad and Kornet rockets, tank shells, machine guns, and a big quantity of various ammunition, and all praise is due to Allah for what He has blessed us with.

Question: What was the role of the istishhadiyyin and the inghimasiyyin in the conquest of Tadmur and the battles that followed?

Answer: On the third day of battles, the decisive weapon – after the success granted by Allah – was the istishhadi operation, the fatal weapon against the kuffar and their perpetual terror. The knight of shahadah, Abu Bakr al-Khalidi ﷺ, set out with his explosive tank towards the Tadmur silos, the most fortified of the kuffar's barracks, where the Afghan Fatimi militias, the Iraqi Sayyid ash-Shuhada battalions, and others were stationed, with Russian officers supervising them. As the istishhadi advanced towards them, the kuffar tried to escape, but the brother overtook them and turned their strongholds into ruins. Just moments later, the soldiers of the Khilafah were already at the walls of the silos, finishing off those who remained of them and advancing to the eastern Tadmur farms. Meanwhile, the inghimasi detachments on the Mount Tar axis were advancing towards their targets, while seeking Allah's aid. Allah opened for them the Nusayriyyah's barracks on the mountain, as well as the Tadmur depots, and the noose on the Nusayriyyah inside the city was tightened as they were surrounded on three sides, with one escape route left through the road leading to the area of Dawwah to the north.

Question: Directly following the recapture of Tadmur, what did the mujahidin do?

Answer: The mujahidin took advantage of the breakdown in the ranks of the Nusayriyyah and their allies, and continued to advance from all axes until they reached the outskirts of the T4 military airbase, following which they took control of the checkpoint at the Qaryatayn junction, the Hayr plantation, and the air defense battalion base in the vicinity of the airbase, and tightened the noose on the airbase from three directions.

Question: What are the most important points and areas which the Islamic State took control of during the course of the attack?

Answer: Northwest from the city of Tadmur, there are the areas of Huwaysis, nearby Sha'ir, Jazal, Jihar, the two artillery hills, and the towers in the area of Jazal, as well as a strategic mountain located between Jazal and Sha'ir. Southwest of Tadmur is the area of Qasr al-Hallabat and the strategic Mount Huyan, which overlooks the city and the Nusayri supply route that leads to it. In the northeast, there are the Irtu-waziyyah checkpoint, and the Burj and Muhr hills. The Irtu-waziyyah checkpoint is near the Muhr Gas Company, located northeast of T4 Airbase, west of Tadmur. There are fifteen military checkpoints in the area stretching between Muhr and Jihar. There are the silos of Tadmur, which Russian forces made their barracks and which was their strongest line of defense, as well as 8 checkpoints surrounding it, and the Taliyyah junction, east of the city. North of the city of Tadmur, there is the strategic Mount Tar, Mount 'Antarah, and the Tadmur military depots, which was the strangling point of the Nusayri regime and its militias inside the city. On the southern side, there is the strategic Mount Huyan. In the west, there is the Mahjurah Battalion, northeast of T4 Airbase.

Then, the city of Tadmur was conquered, by the grace of Allah, after the kuffar's defenses collapsed following the capture of Fort Tadmur, overlooking the entire city, and of 'Amiriyyah Hill and the 'Amiriyyah neighborhood north of the city, in addition to the city's eastern entrance, and also after threatening the only remaining supply route for the kuffar, which lay besieged between Mount Huyan and Mount Tar, northwest and southwest of the city, both of which were under the mujahidin's control within the first

three days of the battle. Also, in the west of Tadmur, there are the areas of Bayyarat, Dawwah, and the Tadmur Triangle, as well as positions and important facilities, like the Muhr Gas Company, the Jihar gas field, the Jazal oil field, its surrounding areas, and the Hayyan Gas Company. Tadmur was completely secured after an advance 40km to the west of the city, and all praise is due to Allah. The city of Tadmur and Hamah Wilayah were then connected and the ribat line of the mujahidin became joined from Hamah to Dimashq. And on the Tadmur-Dimashq highway, we took control of the Jihar junction east of T4 Airbase, as well as positions and fortifications of the kuffar on the mountain range, north of the airbase, including 12 positions on the hills leading towards the air defense battalion. Southeast of the airbase is the village of Marhatan, the Syriatel tower, the two areas of Qasr al-Hayr and Mashtal – in the vicinity of Baridah, south of T4 Airbase – and the checkpoint of the intersection linking Qaryatayn city and T4 Airbase. West of the airbase, there is the village of Sharifah.

Question: What is the strategic importance of the military airbase?

Answer: The T4 Airbase is the largest military airbase in Sham. It has the capability to receive takeoffs and landings of jets and bombers, and is also equipped with helipads for choppers. From this airbase, aerial support is provided to the eastern countryside of Hims, as well as being a point of departure for helicopters. Likewise, its nearness to the oil and gas fields in the same area has contributed to its support capabilities during years of battling the Islamic State in the area. Any force that attempts to advance towards Tadmur comes from this airbase. Its geographical position allows for making it a hub for the countryside of Hims, separating its eastern division from its southern division, with its boundaries of movement being between the north, up to the countryside of Hims, then to Dimashq Wilayah.

Question: What was the involvement, if any, of the Sahwat in these battles inside Hims Wilayah and its surrounding areas?

Answer: Following their statements declaring that Russia was incapable of directing the battle against the Islamic State, America directed the Sahwah divisions which they had stationed along the artificial border to



The soldiers of the Khilafah captured many tanks as ghanimah in Hims Wilayah

prepare to launch attacks in order to relieve some of the pressure on the Nusayriyyah, and indeed, the Sahwat announced the campaign dubbed “Radd al-I’tibar” for their bitter defeat in East Qalamun months prior when they employed dozens of vehicles and attacked some phony positions the mujahidin had set up in the Shami Hamad Desert, which took them into a field of landmines that led to a number of them being killed and wounded, following which they withdrew and returned to their positions defending the Jordanian border near the American base in Ruqban and didn’t look back, and all praise is due to Allah.

Question: Why was the Hayyan Gas Company in the eastern Hims countryside blown up, and why was it important to the Nusayri regime?

Answer: The Hayyan Company produces more than 3 million cubic meters of gas daily, establishing a huge economic resource, which the Nusayri regime exploited to finance its military operations. The great importance of this company to the Nusayri regime lies in its fueling electrical power generation in the southern area of Sham. Its loss increases the shortage of electricity in areas under Nusayri regime control, in addition to the other material losses they suffer in trying to find a substitute.

Question: Tell us about the signs, miracles, and support from Allah in this battle.

Answer: All the reports tell of the completely unexpected collapse of the Nusayri army and its militias in a short period of time despite the strong presence of

Russian forces in the area and the strong participation of Rafidi militias in the area, and of their desperate retreat, and of the harsh nature of the regions, and the difficult elevations – particularly in the area of Jazal, as it is known for its large mountains and numerous hills – not to mention the arsenal and military force which the Nusayri regime had placed in the area. And in the face of some simple attacks and assaults, they fled – by Allah’s grace and due to the success He granted to His mujahid slaves. There was also an incident that occurred and had a major role – after Allah ﷻ – in shaking the ranks of the kuffar: We saw how Allah’s support became apparent when an istishhadi named Abu Bakr al-Khayr ﷻ advanced in a tank rigged with explosives towards the city of Tadmur’s silos, the kuffar’s strongest lines of defense for the city of Tadmur. He continued advancing for 15 minutes, passing one barrier after another. Dozens of projectiles rained down on his tank as he advanced, and Allah ﷻ was protecting him, until he eventually reached his target and detonated his vehicle in the midst of their gathering near the silos. A thick cloud of smoke emerged as a result of the brother detonating his vehicle, and it began moving until it reached the silos and covered them, at which point it did not move again. Subhanallah! It covered the silos completely and remained there, and the kuffar couldn’t see anything at all. After that, the iqtihamiyyin advanced and took control of the area, and this operation played a major role in the brothers’ advance towards the entrance to the city of the direction of ‘Amiriyyah.

STATISTICS FROM
THE ZAKAH CENTER
IN NINAWA WILAYAH
DURING THE 1ST QUARTER OF
1438

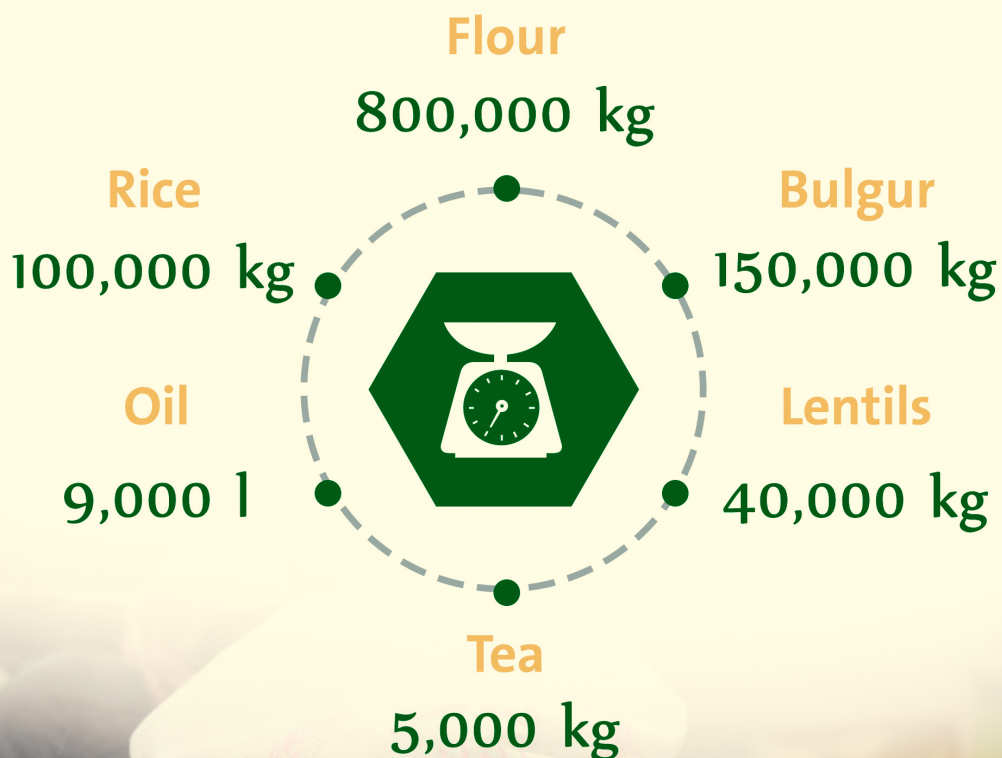
Wealth Distributed To Rightful Recipients

366,400

SILVER
DIRHAMS

Equivalent to \$960,000 USD

Foodstuffs



النبا



EXAMPLES OF THE SAHABAH'S *Eagerness to Attain Shahadah*

The first forerunners from among the Muhajirin and the Ansar knew that Jannah was Allah's precious commodity, and also knew that none would be able to pay its price except one who rolled up his sleeves for difficult work. So they searched for every path to Allah's pleasure so that they could attain it, while asking Allah for facilitation and acceptance.

Thus, you would see them resolving to engage in trade with Allah, selling their lives and wealth so that He would purchase them. "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment" (As-Saff 10-12).

When they recognized that the quickest path leading to it is shahadah for the cause of Allah, they descended onto the battlefields, advancing forward and not retreating, hastening, proceeding towards death, and taking it as a means to attaining life.

Anas Ibn an-Nadr ﷺ Storms the Mushrikin on the Day of Uhud

Here we have Anas Ibn an-Nadr ﷺ, who was absent from the Battle of Badr and was extremely upset as a result. However, he swore an oath and made a promise, so let us listen to his nephew Anas Ibn Malik as he tells us about his uncle's deed. He said, "My uncle, Anas Ibn an-Nadr, was absent from the fight-

ing at Badr, so he said, 'O Messenger of Allah, I was absent from the first battle in which you fought the mushrikin. If Allah allows me to attend a battle against the mushrikin, Allah will certainly see what I will do!' Then, when the day of Uhud came and the Muslims became exposed, he said, 'O Allah, I ask Your pardon for what these ones (i.e. the Sahabah) have done, and I absolve myself before You of what these ones (i.e. the mushrikin) have done.' He then advanced and was met by Sa'd Ibn Mu'adh, so he said, 'O Sa'd Ibn Mu'adh, it is Jannah, by the Lord of an-Nadr! Indeed, I smell its fragrance before Uhud.' Sa'd said, 'But I was not able, O Messenger of Allah, to do what he did.'" Anas said, "We found on him eighty some-odd sword wounds, spear wounds, and arrow wounds, and we found that he had been killed and the mushrikin had mutilated him, so no one recognized him except for his sister, through his fingertips." Anas then said, "We would view or think that this ayah was revealed about him and his likes: 'Among the believers are men true to what they promised Allah' (Al-Ahzab 23)."

'Umayr Ibn al-Hammam ﷺ Races to a Garden as Wide as the Heavens and Earth

And here we have Anas ﷺ telling us about their endeavor. He said, "Allah's Messenger ﷺ and his companions set out and arrived at Badr before the mushrikin. The mushrikin then came, so Allah's Messenger ﷺ said, 'Let not any one of you proceed towards anything unless I am in front of him.' The mushrikin then came close, so Allah's Messenger ﷺ said, 'Arise to a garden whose width is that of the heavens and the

earth.’ ‘Umayr Ibn al-Hammam said, ‘O Messenger of Allah, a garden whose width is that of the heavens and the earth?’ He said, ‘Yes.’ ‘Umayr said, ‘Bakhin Bakh (i.e. How amazing!)’ So Allah’s Messenger ﷺ said, ‘What makes you say ‘Bakhin bakh?’ He said, ‘Nothing, by Allah, except the hope that I become one of its inhabitants.’ Allah’s Messenger ﷺ said, ‘Indeed, you are one of them.’ ‘Umayr then took some dates out of his quiver and began eating them. He then said, ‘If I live to eat these dates of mine it will have been a long life!’ He then cast aside the dates he had and fought the mushrikin until he was killed.”

Leaders of the Muthah Detachment Seek Shahadah

In the Battle of Muthah, Ja’far Ibn Abi Talib ﷺ took the banner with his right hand but it was then cut off, so he took it with his left hand and it was then cut off. He then embraced it with his upper arms until he was killed, and he was 33 years old. So Allah rewarded him for that with two wings in Jannah with which he flies wherever he wishes. And it was said that a man from among the Romans struck him that day, cutting him in half.

The Bedouin Muhajir Was Truthful to Allah so Allah Was Truthful to Him

Look at their truthfulness to Allah. Shaddad Ibn al-Had ﷺ narrated, saying, “A man from the Bedouins

came to the Prophet ﷺ, believed in him, and followed him. He then said, ‘I will perform hijrah with you.’ So the Prophet ﷺ told some of his companions to look after him and teach him. Then, when there was a battle, the Prophet ﷺ took some ghanimah. So he divided it and allotted for the Bedouin a share, and gave that share to his companions. The Bedouin had taken their animals out to pasture, and when he came back they gave him his share. So he said, ‘What is this?’ They said, ‘A share which the Prophet ﷺ has allotted for you.’ So he took it and came with it to the Prophet ﷺ and said to him, ‘What is this?’ He said, ‘I allotted it for you.’ The Bedouin said, ‘It is not for this that I followed you. Rather, I followed you so that I would be struck here – and he pointed to his throat – by an arrow and die, and then enter Jannah!’ So the Prophet ﷺ said, ‘Indeed, Allah will be truthful to you.’ They then remained for a short time and then rose to fight the enemy. He was then carried to the Prophet ﷺ having been hit by an arrow in the spot he had pointed to, so the Prophet ﷺ said, ‘Is it him?’ They said, ‘Yes.’ So he said, ‘He was truthful to Allah, so Allah was truthful to him.’ The Prophet ﷺ then shrouded him with his garment. He then brought him forward and prayed over him, and among that which he said in his prayer was, ‘O Allah, this is Your slave. He set out, performing hijrah for Your cause, and was then killed as a shahid. I am a witness to that.”

Allah continues to take unto Himself shuhada





Both young and old are eager to attain shahadah

Abu ‘Aqil ؓ Crawls While Wounded in Order to Fight the Murtaddin

Look also to the Day of Yamamah and to the people who defended the religion as long as there remained in their bodies a pulsing vein, until they were killed as shuhada. Ja’far Ibn ‘Abdillah Ibn Aslam said, “On the Day of Yamamah, when the fighters had formed ranks, the first person to be wounded was Abu ‘Aqil. He was hit by an arrow that struck him between his shoulders and his heart without killing him. The arrow was removed and the left side of his body became weak in the first part of the day, so he was brought to the encampment. When the fighting intensified and the Muslims were being defeated and had been pushed back past their encampment, Abu ‘Aqil, who was weak due to his wound, heard Ma’n Ibn ‘Adiyy shouting, ‘O Ansar! Remember Allah and charge the enemy!’” ‘Abdullah Ibn ‘Umar said, “So Abu ‘Aqil got up, intending to head to his people, so I said, ‘What do you want to do? You can’t fight!’ He said, ‘The caller has called out my name!’” Ibn ‘Umar said, “So I said to him, ‘He’s saying, ‘O Ansar,’ and he doesn’t mean the wounded ones.’ Abu ‘Aqil said, ‘I am from the Ansar and I will respond to him even if I have to crawl!’” Ibn ‘Umar said, “So Abu ‘Aqil wore his belt, took the sword with his right hand, and then began calling out, ‘O Ansar! A charge like the Day of Hunayn! So gather – may Allah have mercy on you – and march forward, for the Muslims are now a target in front of their enemy!’ They then pushed the enemy into the garden and the fighters were mixed together

and were exchanging blows.” Ibn ‘Umar said, “So I looked at Abu ‘Aqil, whose wounded arm had been cut off at the shoulder and had fallen to the ground, and he had fourteen wounds, all of which were lethal, and Allah’s enemy, Musaylimah, was killed.”

Ibn ‘Umar said, “So I stood over Abu ‘Aqil as he was dying, and said, ‘O Abu ‘Aqil!’ He said, ‘At your service,’ in a confused manner. ‘Who was defeated?’ I said, ‘Rejoice, the enemy of Allah has been killed.’ So he lifted his finger towards the sky praising Allah and then died – may Allah have mercy upon him.”

Al-Bara Ibn Malik ؓ Storms the Murtaddin’s Stronghold (The Garden)

And from among them was the first inghimasi in Islam, al-Bara Ibn Malik, the brother of Anas Ibn Malik ؓ. Ibn Sirin narrated, saying, “The Muslims reached a wall behind which were men from among the mushrikin. So al-Bara sat on a shield and said, ‘Lift me up with your spears and cast me to them.’” So they cast him behind the wall. Ibn Sirin said, “They then reached him after ten of the mushrikin had been killed, and he had eighty some-odd arrow and sword wounds that day, so Khalid Ibn al-Walid cared for him for one month until he recovered from his wounds.”

An Istishhadi Operation by Salim ؓ, the Freed Slave of Abu Hudhayfah

Muhammad Ibn Thabit Ibn Qays Ibn Shammās al-Ansari narrated, saying, “When the Muslims were

exposed on the Day of Yamamah, Salim, the freed slave of Abu Hudhayfah, said, ‘This is not how we would be when we were with Allah’s Messenger ﷺ!’ He then dug a hole for himself and stood in it, and with him was the banner of the Muhajirin that day. He then fought until he was killed on the Day of Yamamah as a shahid.”

Busr Ibn Artah Storms a Roman Stronghold

Al-‘Ala Ibn Sufyan al-Hadrami narrated, saying, “Busr Ibn Artah raided the Romans and his rearguard kept getting hit, so he would try to ambush the Romans but the ambush would fail. When he saw that, he went to the rear of one hundred of his soldiers, moving slowly back until he was alone and found himself in one of the valleys of the Romans. He suddenly saw around thirty non-Arab horses that were fastened, and inside the church next to them were the knights to whom those horses belonged, the very knights who had been harassing his rearguard. So he dismounted from his horse and fastened it. He then entered the church and locked the door on both himself and the Romans, so the Romans were amazed at him locking the door, and by the time they had taken up their spears he had already struck down three of them. His companions found him missing, so they searched for him and came to the church. They recognized his horse, and heard the clamor inside the

church, so they went to it but found that its door was locked. So they removed part of the roof and descended upon them. Busr was holding part of his intestines in his hand and his sword was in his right hand. Once his companions managed to get inside the church, he fell unconscious. They then advanced on the Romans, killing some of them and taking some of them prisoner. The prisoners then turned to them and said, ‘We ask you by Allah, who is this man?’ They said, ‘Busr Ibn Artah.’ So the Romans said, ‘By Allah, no woman has ever given birth to his likes!’ His companions then tended to his intestines and placed them back inside him, and nothing of his intestines had been torn. They then bandaged him with their turbans, carried him off, and then stitched him, and he recovered and became well.”

Such was the Sahabah’s eagerness to attain this high rank in Jannah, despite them being the most pious, devout, and knowledgeable of the people, and neither did any eagerness to seek knowledge and to teach it, nor did any attachment to the Dunya, their fathers, and their sons prevent them from striving to reach it.

And their followers will proceed upon their footsteps until the Day of Judgment, until the last of them fights the Dajjal, by Allah’s permission.

An istishhadi operation - the shortest path to attaining shahadah





RUMIYAH[®]

Allah's Messenger ﷺ was asked, "Which of the two cities will be conquered first? Constantinople or Rumiya?" He ﷺ replied, "The city of Heraclius will be conquered first," meaning Constantinople (Reported by Ahmad and ad-Darimi from 'Abdullah Ibn 'Amr).